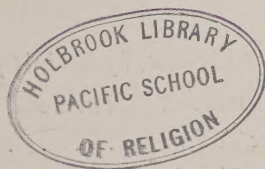


SOCIAL

ACT-ION



THE CHURCH IN SANTA ROSA

by

WILFRED WITHINGTON

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I SAW IT MYSELF

On a fine Saturday afternoon in April, 1939, I drove over from Oakland to Sonoma County, crossing San Francisco Bay on the Richmond Ferry. I was scheduled to preach the next day for Wilfred ("Ted") Withington in his Church at Santa Rosa.

The week-end proved more significant by far than I could have expected. The Withingtons entertained me in their home, a California bungalow with such a lush and generous garden as one expects in that fruitful land. We talked about everything, literally—migratory workers, government camps for migrants, the struggle between the C.I.O. and the Associated Farmers, the problems of peace and war, the looming threat of war; we spoke of fascism and democracy and the hope of a new world order. We discussed the place of Christianity and the Church in all these situations and problems. Then in the evening we walked around the town and I was shown a sociological cross-section of a community in which, although small, practically all the interacting factors of a seething world are dynamically active.

On Sunday morning we went early to the church and I watched the minister arrange with his own hands the flowers in the chancel. I could see that this man was a religious mystic as well as a person of lion-hearted social courage. He brooded over the room in which the people were soon to worship, and as he did so there seemed to come a pure fresh atmosphere of living faith. I went then to the Sky Chapel and performed there my five minutes of devotion. After this, I sat in with the young people's class and took part in the morning worship, this service proving a rare combination of liturgical dignity and homely informality.

That afternoon we drove over to the new Sonoma migratory labor camp which had just been completed by the government. Withington had had considerable to do with getting this camp located here. It was a satisfying sight—this beautifully laid out and finely equipped site for a community of families who would be coming in a few weeks to help pick the crop.

In this as in all other matters of social concern Withington

and his gifted wife were deeply involved. And that is the reason we have asked him and his Church to prepare this issue of our magazine. For the Santa Rosa Church is involved in all these things just as deeply as its minister and minister's wife. It has a reputation in the community. A local Episcopalian remarked recently: "Your influence in shaping attitudes in this county is something that statistics will never be able to measure." A Baptist layman was heard to say, "Do not think for a minute that because we specialize in evangelism we do not appreciate what you are doing in specializing on social relations. I wish you would educate our people in the things you have studied." This feeling seems to run like an undercurrent through the other churches—an undercurrent of appreciation.

When I had returned to Oakland, I jotted down in the journal that I keep from day to day: "Spent the week-end in Sonoma County, Santa Rosa, Wilfred Withington is our pastor. A remarkable man. I'd call him a religious genius if the word 'genius' had not become a *cliche*. This has been one of the best week-ends I have had since I entered this job with the CSA."

After twenty-one months that estimate still stands.

—DWIGHT J. BRADLEY

Without the generous cooperation of many people in Sonoma County, this story of how certain common folk shared all their problems in the fellowship of a little church would have been impossible.

The description of our "Sky Chapel" was read and carefully edited and approved by members of our "Youth Church."

Other parts of the story have received the scrutiny of active members of my parish. When the final manuscript had been read to the church, it was regularly moved and seconded and unanimously carried—"that we thank our pastor for so beautifully expressing *our* ideas."

—W. W.

THE CHURCH IN SANTA ROSA

by WILFRED WITHINGTON

OUR TOWN

"God, in his merciful providence, placed a creek through the center of our town." Going south from the creek for a mile and more are: first, many homes, then auto-camps, storage buildings, industrial plants, storage garages, wholesale houses and more homes. Going north from the creek are: first, the business section, then the nicer houses, our fancy-front High School, the beautiful Junior College campus and a real estate boom.

Do you think the people "with the pull" will build the new Junior High School on the north side or the south side of the creek? How will that affect the south side as a residential section? How will that affect the children who live there? Why are most of the prosperous churches on the north side? Such questions emphasize the relationship of a church to its community. Therefore, more about our church background, the community.

Community means county to us for Santa Rosa is the seat of Sonoma County. We are quite provincial and still dominated by pioneer psychology. Ours is the most rapidly growing town north of San Francisco with the exception of defense centers. There are twelve thousand people in our town and it is hard to tell where the town ends and the country begins. The roads are good and the valley is fertile—nuts, prunes, apples, chickens, dairies, hay, vineyards, sheep and even lumber as the hills gather round. The hills protect us from the raw ocean winds on the west and from the hot inland valley winds on the east.

Our church is near the creek in the center of town. Its pastor and his wife live around the corner on Second Street which

boasts of our most prominent banker's back fence, a junk yard, a tannery, a shoe factory, some other homes, Chinatown, back street businesses and The Brewery. The brewery is a tall building and casts a long shadow over the town. The brewery's ownership is "fair" to organized labor and its employees are influential in labor organization. There are two hundred bars and many wineries in our county.

Santa Rosa is a great center for service clubs and lodges and there are twenty or more churches. It has been said that the American Legion is the strongest organization in the county. Our new national policy exalts this influence. Every year the Legion puts on a massive Armistice Day celebration, parade, etc. Compare the Legion with our little church, numerically, and it is about fifty to one. The Legion challenges us to build defense from within as vigorously as they promote external defense.

Where East Meets West. The purpose of this writing is to present social action in terms of local color. Here are concrete records of common folk reacting to the forces which flow around them year after year. We live in a rural center. The division of land here goes back into history. This has been clearly brought out in Carey McWilliams' book, "Factories in the Field." He also records several significant and exciting incidents about the ranchers in Sonoma County. There is a Congregational Church eight miles west of us in Sebastopol. "Sebastopol" is a Slavic name. Further west and north on the coast is a Russian Orthodox chapel built while that part of our county was Russian territory. Twenty miles east of us is a Congregational Church near the northern-most Spanish Mission. This Mission was built while this part of our county was Spanish territory.

For over a thousand years the Eastern and Western Churches went their opposite ways around the world, to meet again in Sonoma County. Such local associations may work in the minds of our people until both Russian and Spanish saints have their



Where East Meets West

names inscribed on the walls of our little chapel. There may already have been an element of this influence in our effort to enshrine social action in a sense of history and art, with prayer. But there can be no question as to the hold-over of feudalism in the agricultural standards in force among us now. This is important. The immense size of single private holdings has often had a tragic bearing on the lives of thousands of people. (See McWilliams again.)

Our Town Was Named After a Saint. This is common enough around here. The only question is—who is *really* our saint? Tourists sometimes speak of “St. Diablo.” Few would question that this fellow has an active influence here. Nominally, our local saint is supposed to have been an Indian girl who was baptized by a padre in 1837, and was soon after transported to heaven.

To some ranchers there is more reality in the sainthood of Luther Burbank. Old neighbors still witness to the virtue of his spirit. In the old days one of our number used to pass the

plate in the little Unitarian Church where Burbank regularly gave his presence and his offering. Week days he repeated the miracle of the loaves and fishes with sundry plants. Burbank's last moments were given over to deep yearnings that his methods might have been applied successfully to the inmates of our penitentiary and to others whose environment could not bring out the best that was in them. The aforesaid Unitarian Church eventually and unofficially merged into our Congregational Church. New England distinctions do not thrive in this climate.

To many a student, Jack London has seemed a great saint and the viewpoint Jack emphasized is still a factor, one way or another, in the rancher's fate. Worshippers of this writer often trek up the hill to his old home near here. Until recently they could talk about Jack to his devoted sister, a saint in her own right and a long-time member of our Kenwood Congregational Church.

Just across our county line is Silverado, a Robert Louis Stevenson shrine. Edwin Markham went to college in Santa Rosa. Who knows but that a Sonoma County hoe might have been a direct influence in inspiring his famous masterpiece.

We must confess that there has also been clandestine hero-worship in this county. Those who enjoy "neck-tie" parties, and tarring and feathering, do not advertise their heroes. But such heroes have been an active influence in this community. Ku Klux has changed his nightshirt now and then but he has nine lives.

There may still be women in this town whose luxuries are paid for from sources which they would rather not have analyzed. At least some "farm hands" think so. The vineyards and hop fields are a major interest to the ranchers in this county. Our local paper and Chamber of Commerce take great pride in the growth of the wine business. Our Congressman has protected it in Congress. Community service is a great thing.

There used to be a Congregational Church near "Vine Hill." But it is dead now.

OUR CHURCH

We have sketched enough background now to tell the story of our local Congregational Church. It was founded by a few folks who needed more leeway in pioneer thinking and social experiment. The temper of our pastors has been remarkably uniform. Back in the nineties, one of them gave a series of Sunday evening lectures on "Socialism." Our select fellowship did not object to this subject but they raised their eyebrows at some of the "queer" people who came to listen. One of these was an old Jew who sat on the front seat and frequently said "Amen" throughout the lecture. Our cruder snobbishness has long since been outgrown although we confess there is still disdain among us for certain "successful" people who give lip service to "brotherhood" and "service" as they hotly chase the main chance.

"Secretly Armed." In our church we have a "Sky Chapel," twenty-two steps up, near the tower. Many a morning there have been lighted candles clear across one side of this little room. Each candle is a signal we all understand. One at a time, one young person after another has come into the chapel, via the quiet reading room, from the class rooms across the hall. His solitude has been his own secret, except that IF he lit a candle on the upper left-hand ledge, others will know that he has made definite plans for action according to the will of God. Lighting the candle is merely one way of joyful celebration for actually getting down to—or up to—"my Father's business." Leaving it lighted helps those who come after to focus their faith for action.

The Most Important Item in Christian Living is doing, at once, what now fits into heaven unfolding among us. There is many a slip between planning and doing. That is the reason there are fewer lighted candles on the lower left-hand side of the chapel. We light a candle there when we have actually done what we planned to do. The left side of the chapel has

seven Symbols for the Greatest Facts in the Growth of Jesus. When we have actually "put over" something according to God's will, there is a kind of fellowship with the Unseen, especially if we put a candle among the seven Symbols.

Education Through Action. How do we know that these decisions and deeds have been according to God's will? This is where our education comes in. We learn by doing. A Christian child will pray to help care for the poor. A Christian adult will try to get at the causes of poverty. Bridging this gap are years of "persistent experimenting, pioneering and adventuring to make the mind of Christ the ruling thought among all persons everywhere." (It is good manners in our reading room to underline anything in any book or paper, which shows just a little better what is God's will.)

In the chapel by the cross there are other candles to light when we have prayed or sacrificed for others. Near the cross, also, are vases into which flowers may be put as celebration when our prayers have helped.

"By Their Fruits You Shall Know." The young people who have habitually used this chapel have furnished a large part of the drive for transforming our church building from a barn-like structure into a "Baby Cathedral" with their own hands. They have become officers in our district "Pilgrim Fellowship" and in young people's summer conferences. They are teaching in our expanding Sunday School. They are keen on wider social issues and they are inaugurating the Sunday evening social program that is developing the younger crowd. So much for the immediate fruits of a private devotional technique.

The Greatest Problem in all Social Action is how to refuel, when the drive plays out. Coal, oil and gas come from accumulations of past life efforts. So do "saints." Our young people recognize this in their basic test of membership in their "Youth Church"—*My supreme desire is to share the fellow-*

ship of those who are making heaven on earth. That means dropping the names of those whose influence has played out. It is a vain effort to re-upholster some of our orthodox saints. Why not identify those lives which can vigorously vitalize us now? Our Upper High and College groups have voted to spend still another year in sifting biographies for functioning saints, using now, Robert M. Bartlett's "They Dared to Live" and Allan Hunter's "White Corpuscles in Europe." Who really are functioning saints — George Lansbury, Isaiah, Kagawa, Jeremiah? We are sorry if we have hurt the feelings of Socrates, Jerry Voorhis, Junipero Serra and Senator Norris. Their names were promoted for sainthood but they just did not get enough votes. It has to be unanimous.

Functioning Saints. After months of reporting, discussing and voting, the following persons actually qualified for sainthood in the hearts of our "Youth Church": Simon Peter, the Apostle Paul, Johann Sebastian Bach, Florence Nightingale, Abraham Lincoln, Louis Pasteur, Madam Curie, Mahatma Gandhi, Jane Addams, Frank Laubach, the Prophet Amos, Moses and Lord Shaftsbury. Their names were accordingly stenciled on the chapel wall on the right-hand side of the chapel as you face the cross. Here also we may joyously light a candle if we realize fellowship with those whose work is still helping to bring heaven on earth. These names find their setting in the branches and roots of a drawing of a grape vine. "Jesus Christ the vine." The centuries before Christ are represented as roots, down for a few million years. The growth since Christ are the branches, leaves and fruit, forward for a few thousand years. (See back cover.)

Here is a Joke. We selected the first little group of names all in one modern tiny historic spot in the great map of possible sainthood. That's America for you. But when we got the bio-graph plainly on the wall then we realized how historically provincial we were. The far view of God's purpose cures volatile moods in Christian experience. Yet we do not want

our saints handed to us all wrapped up. We are no grand jury; just witnesses of names that inspire us. We are now letting the Jewish prophets work on us in the Intermediate classes. This may be an opening wedge to release in us the power of many other heroes in the great procession. A surprise took place when we each agreed to paste a large gold star by the name of the saint that moved us most. A few stray tributes—and then a meteor shower to the name of Jesus above the cross.

We have learned that we cannot tie up the name of Jesus and God with a graph of the earth's history without developing a bigger social consciousness. Could it be possible that we are even a little bit in debt to the first ape that dared to walk on two legs?

Youth Appreciates God Without Expensive Trappings. We are rather proud to have avoided commercialism in furnishing our Sky Chapel. At first our altars were orange boxes nicely covered with wall paper. Water paints were used at ten cents a box. Our candle holders are mainly wrapping paper spools lined with the tops from tin cans. Various other impressive gadgets were made of lath and paint. The cross was skillfully wrought by a visitor from Seattle. The stars are the larger kind that any Sunday School teacher may use. That is our main aim—to feel at home among the stars—not the play actors but the real "beacon lights of history." Our petty celebrations might be gayer if we could use real sky stars but as yet the candles seem easier for us to handle.

Starting with a class of five, our young people have increased into five classes with an average combined attendance of from twenty-five to forty. We have made use of the *High-road* and the customary plays, parties, ball games, projects, excursions, county and regional rallies and conferences. But for two years at least, our overshadowing sources of power have come from our detective work on the saints and our practice of private partnership with God in the chapel and beyond.

Here are some typical testimonies from young people exactly as they were given:

"I have been to many churches and I have always thought that some day I would find one which would really make me understand the beauty and goodness of God. I can truthfully say that ever since that first Sunday I have known that this was what I had been searching for ever since I was a child."

"I feel that Youth Church has helped me for I can now get up and say anything in front of anybody and I feel at home anywhere."

"The most important thing for us youth is to know how to pray."

"Yes but Sunday after Sunday I forget to go into the chapel because no one reminds me. We ought to have two guardians every Sunday to see that we have our turn and don't forget."

"Yes and we ought to have guardians to see that we do what we pray about."

No matter how heartily some of us approve of the use of the chapel, it has been found that the attendance is always more satisfactory when one of the deacons silently gives a watch to some member who takes it into the chapel with him so that he will not take more than his share of time. So the deacon sits by the door and takes the responsibility of quietly passing the watch from one person to another during the entire class session. The coming and going is understood and does not interrupt the classes. In fact, there is a more earnest spirit as person after person returns from his silent watch with God. Some youth and older people use the chapel before and after Sunday School but the majority seem rather dependent on being assigned their turn, although no one notices it if now and then someone passes up his opportunity. It has been found also that frequent class study of the "Sky Chapel Code" increases interest in its use.

OUR NEIGHBORS

Ranches are a big part of our community background. About one-half of our young people come to church from "the country." Therefore, we are concerned with ranches.

On Sunday evenings now we do not invite as many speakers for public forums, for the united organizations of our city have established a "town meeting" which is being conducted with a magnificent spirit of impartiality and fair play. Therefore, our pioneering is no longer needed in that line. However, social pioneers do meet in our church quite often and we quote here from a meeting at which we discussed, "What Do the Ranchers of Sonoma County Need Most?"

Local Witnesses. G.P.D.: "The only way out for the rancher is through cooperation. The trouble is that too many ranchers want to get under the umbrella without helping carry it."

W.H.: "The rancher gets less relief than the other workers, makes nothing on his crops and has to pay taxes and interest on mortgages. We need better legislation but at that the best legislation is only a shot in the arm for this situation."

C.G.T.: "The government should protect the ranchers from low prices of foreign imports, for our standard of living is higher so that we cannot compete with their cheap labor."

W.G.B.: "They say that all this trouble was caused by labor-saving machinery but I believe a tractor makes more for the rancher than a team, for he can raise two crops a year. I remember seventy years ago my parents made a trip in our lumber wagon, twenty miles to town and back in the same day and they thought they were awful smart to do it but look at us now."

G.P.D.: "Don't you think you were happier in those days?"

W.G.B.: "No. We just thought we were because we didn't know any better."

I.O.C.: "I have farmed in Oklahoma, Oregon and Califor-

nia. The business methods followed by the average farmer play directly into the hands of the financier and the middleman. A fixed interest is paid on credit advances for crop production. A fixed interest is paid on his ranch mortgage. Transportation and processing are fixed costs. This leaves only two variables in the yearly cycle: profit or loss to the rancher and lower wages to be paid his seasonal help. This condition forces the rancher to do all the work possible himself and leaves him practically no time for leisure in which to improve himself socially and culturally. This is a picture of the average rancher in our community.

"There is, however, a ray of hope reflected by the increased interest being shown in cooperative enterprises. Some ranchers are giving up a portion of their costly independence and are learning that through group action they are able to better their conditions, both as producers and consumers.

"Our church has had a leading role in fostering this belief. The church parlor has been used as a meeting place for study groups and for organizing cooperative enterprises. Surely this represents the practical kind of religious fervor that Christ taught. And until such time as a hungry child is unknown to the entire world, ranchers must continue to produce food and Christians everywhere must think out the method of its distribution to those in need."

But What About the Migrants. I.O.C.: "During the past season the average migratory family income from seasonal ranch work, was \$350. This is far below subsistence level, yet many ranchers with heavy investments have received less for their year's work. The state of California gives cash assistance to the average unemployed family to the extent of \$37.05 per month. This amounts to \$444.60 annually. Hence it can be easily seen that the agricultural worker is better off in not seeking private employment. The rancher is taxed to support the very workers who cannot afford to work for him.

"It is encouraging to learn that churches are beginning to recognize the problems faced by the common rancher and that

Christians are uniting in a common effort to work out ways to bring to the millions of needy the food which is now considered overproduction to the rancher."

This speech of I.O.C. closed the discussion. It is interesting to note that throughout the meeting there was no mention of divine discipline for the individual, nor of our personal relations to our Creator. And no one spoke of the larger social framework into which the farmers' program must fit. The Christian emphasis stressed by I.O.C. seemed to satisfy the religious "fervor" of the meeting.

Labor and the Rancher. It is not easy to separate the destinies of the rancher and labor. To some economists small farming seems doomed. Large-scale farming presents the choice of reversion to feudalism or union farm labor. For technological improvements threaten to exclude ever increasing numbers from farm and factory. This throws a tremendous responsibility on ranchers, laborers, businessmen and churchmen, alike.

The Gianini Foundation at our State University was endowed by our biggest centralized banking system, which is also the largest landowner in our state, to carry on research in rural life. The following conversation between an honored ranch matron and a professor of the University working under the direction of the Gianini Foundation may reveal the long-standing, stubborn cleavage in our citizenship. (It should be understood that the word "farmer" is used in California in two mutually exclusive senses: one, large-scale industrial farming and, two, old-fashioned diversified farming or small fruit ranching.)

Matron—"Professor, if you succeed in the program that you are working for it will mean that all of us old farmers are reduced to serfdom."

Professor—"Do you know, I recently spent the summer in Europe where many of the farmers are in that condition and they seemed to be quite happy and contented."

Another professor working under this Foundation cheers us

with this suggestion, "the more mortgages there are foreclosed, the lower the percentage of mortgaged farms." It is pretty well agreed that the professors' side has the cash to push their program through the legislature and elsewhere unless something more powerful than cash rises up to mediate the situation.

But how about the farmers' families who are thereby thrown on an already overcrowded labor market? This is no matter of mere theory in our church. The situation is actual tragedy to certain members of our "Youth Church" who work for nothing on their fathers' farms. Farmers' sons are a chronic part of our labor problem. One of the most destructive acts of paid propaganda has been to turn the emotions of desperate farmers against laboring men because this played nicely into the machinery of centralized industrial control. The same group that threatens the small farmer hates organized labor, but organized labor is a growing power in our community.

Our Church is Interested in Labor. Our church bulletin board once announced a Sunday evening meeting when members of organized labor were to be our guests. This caused a visiting church member to become quite emotional. When asked if he knew any union men, he replied that he had never met a union man in his life but that he had read the papers and a church should never encourage makers of violence. To confuse these particular union men with "makers of violence" was funny.

Cordial approval shines on churches which are acceptable to service club men, business executives, lodge leaders, Republicans and Chamber of Commerce members. Why should we meet cautious holier-than-thou attitudes for being hospitable to leaders of organized labor? Is it that most newspapers are more largely supported by the advertisements of employers than by employees? If so, does it affect the kind of news that gets into these papers? Or is it that, like the man mentioned above, there is a lack of personal acquaintance?

If the prosperous groups do not patronize our church in

Santa Rosa, it is not that we feel superior to them but that luxurious churches are very naturally more attractive to these people. Some pastors may not appeal to more prosperous people. We are talking about these personal things because they make a difference. We have been thoroughly exposed to books and lectures but somehow they do not seem to go as far in Santa Rosa as just getting acquainted with whoever is willing to get acquainted with us. The beauty of a town like ours is that sooner or later we do nearly all get acquainted. Even the Brahmins do not "brahm" all the time. We seem to be able to think what we like if we are neighborly and polite and fraternal. Three years ago our pastor asked the Pastor's Union to elect him fraternal delegate to the local Central Labor Council. All the ministers are genial, friendly fellows and they concurred in a very good-natured way, glad to express friendliness to any worthy group.

"God Through Us." It takes more than this activity, however, to initiate the way of Jesus into economic life. Sometimes even our churches do not understand.

Most church people do not know the facts. Nobody looks ahead. Cataclysm slowly accumulates underground. Polite people select pleasant topics for conversation. Priests and preachers pass by on the other side. The enemies of labor wax strong. If a minister recognizes these facts he is accused of preaching class consciousness. There is one little church in Santa Rosa whose members make it their business to find the facts. They approve of their pastor going to the radio to try to help defend American freedom. He is no smarter than any other pastor but, through the policy of his church, he is prepared to speak intelligently and fearlessly. Here again there are no great results to boast about except that we have tried to be loyal to those who are taking the brunt of economic readjustment.

There is more than this. This pastor thinks that his action comes more from God than from men, because Jesus based

his healing power on inducing the suppressed to assert themselves and to express their faith. That is the Christian foundation of democracy. Industrial democracy, like all democracy, is identical with the method by which Jesus restored new life to repressed persons. Therefore this is God's way.

Let there be no misunderstanding about this. This pastor has never tried to justify the inconsistent actions of labor any more than he has tried to excuse the hypocrisies of the churches. But if America is America, and if Christianity is Christ, there can be no compromise about this fundamental right of working men and women to organize for their own betterment. It is the way of Christ's God that churches and unions must stumble along through the slow disciplines of democracy before they can develop Christian relationships. If we hesitate to do this, we will become slaves or serfs again. And slaves and serfs cannot produce the abundance which God has prepared for us as soon as we learn freedom with fellowship.

We Try to Learn the Truth in our Labor Forum.

An employer whose firm has been fair to organized labor for two generations: "I say with some bitterness that many small businessmen continue to break their necks to meet payrolls, to give laboring men more than they make themselves and that they resent the type of labor business agent who plays into the hands of big business."

Business agent for the culinary workers: "One cause of misunderstanding is unfair publicity. Just recently a "canned heat bum" had a private quarrel with a restaurant here in town. He threw some stinking acid into the restaurant and our union got the blame for it in the eyes of the public when there hadn't been a union man near the place."

Member of the painters' union: "A non-union painter threw creosote over the walls of a new cottage in the north side of town and then printed "scab" on the walls to make out we union men did it. But the builder got wise to the whole thing and the non-union man didn't get the job after all."

Barber union member: "Lots of people in this community think that the barbers' union threw a rock through the window of a non-union barber shop but there is not a member of the union who knew anything about it until it was all over. It looks to me like there's a frame-up to exterminate unions by fair means or foul."

Secretary of the Central Council: "The churches in the past have generally failed to recognize labor and have played up to the people who have more than their share of worldly goods. Christian people should not jump to quick conclusions. They should delve into labor troubles before believing what is handed out to them in the paid press."

President of the Lathers' Union: "Our union has used the six-hour day since the N.R.A. We were the first. It used to be that two or three men would work right through on a job until it was finished but now we divide it up with an equal number of hours to each member. Thus we keep all of our members at work. It's strange that more unions don't try this."

A "Labor Journal" reporter who is continually traveling among Northern California unions: "U.S. labor is well on the road to fascism. As John Dewey says, 'Democratic ends must be obtained by democratic methods.' The widespread substitution of 'personal representatives' for elected union officials, growing curbs on free speech in union meetings and the increasing number of mandates handed down from 'on high' without right of appeal (except at great expense, e.g., traveling to Quincy, Mass., for an Executive Board meeting), are all causes for a mounting apathy on the part of the so-called beloved 'rank and file.' Liberty must be won each day in a trade union as well as in any other democratic organization.

"The workers never realized the church was interested in them as fellow human beings, as brothers. Before another Sabbath passes every church in the land should let the workers know that they are interested in the welfare of man today as well as tomorrow; here as well as in the hereafter."

The Relation of Labor Problems to Unemployment and Relief. To discuss relief as an isolated subject violates the principles of modern psychology as well as Christian ethics. For the spectre of unemployment is ever in the mind of the laboring man.

In discussing "Youth," "Ranchers" and "Labor" we were glad to have the individuals concerned take part in the discussion. We are ashamed to say that this was not true in the discussion of "Relief." Few, if any on relief, attend our church. This wouldn't be so if there wasn't something the matter with us but we do not know what it is. Several of our members could be on relief if they were not so thrifty and ingenious but that is not condemning those who are not so fortunate. One of the state relief workers opened the discussion as follows: "I fully agree with what has been said about the inadequacy of relief methods. I don't know what is going to become of people that want physical without spiritual relief. Their self-reliance and resourcefulness is ebbing all the time. I don't approve of the dole but if we did not have it we would have revolution in no time. I do not believe people realize what they are doing in opposing our governor's effort toward a different way of handling the situation."

College student: "Well, I do not see how the churches are in any position to handle relief."

W.W.: "Miss Peixotto means that adequate relief would have to include living personal relations and understanding and fellowship such as the state cannot give." (Emily Peixotto was once an honored Social Science professor in the University of California. She always insisted that the church was a better agency for relief than any specialized system, no matter how "scientific.")

Second student: "And the church ought to prophesy a social ideal of society that would keep ahead of such jams as we are in now."



• *The Church in
Santa Rosa*

High School student: "Well, what can we do about these people on relief now?"

Second relief worker: "Well, we could at least get better acquainted with them and know the facts instead of just listening to propaganda about taxes."

So this is the way we feel about one of the most difficult problems in America today. The specialized social worker cannot meet the problem because it is not a specialized one. No mechanical system of society can solve man's needs because man is not a machine. The Body of Christ sees man as a whole being. No "contented cow" theory is enough for man. All specialized philosophies and sciences hack the mind of man in two. This is murder. For mind is a unity and the core of life.

That is why orthodox economics is infidel. Christ fed the multitudes but he healed from the inside out.

Today the Body of Christ, the church, has to confess that it cannot, at least it does not, feed the multitudes. Private agencies are a divided house. As yet government relief has pursued an exhaustive and uncreative policy that is ruinous and unrestoring. To be consistent the Church must aim either to dominate the state as in the middle ages or to educate the state into a unified treatment of all dependents. Social institutions must be coordinated so as to rehabilitate men completely from the soul out. To oppose this or to be indifferent to it is to continue to crucify the Christ.

"Let The Public Speak." This is what one department in our local daily paper is called. And we want to pay tribute to it. We confess that our newspaper has been able to do what we could not do in drawing out a number of expressions of opinion from W.P.A. workers. For many months this department of the paper has consistently published opposing points of view on many subjects. This all helps to create a healthy feeling and better understanding in our community life. But neither the paper nor anyone else seems able to break what appears to be a growing inside financial-industrial combine which sanctions the punishment of anyone who questions their control. The situation suggests Eliot Paul's "Life and Death of a Spanish Town." Such a mental attitude produces a kind of economic lock-jaw that will not compromise or surrender its power until accumulating suppression produces revolution.

At the other extreme are the restless workers driving toward social sabotage, working from the inside under the cloak of a pseudo cooperation and service. Between these two tiny vicious minorities stand the rest of us, as dumb and helpless as live stock in a storm for the lack of more social intelligence and Christian spirit. Perhaps we could do more if our churches were more united.

WHAT A LITTLE CHURCH CAN DO

We Can at Least Stand by the Cross. By this we mean that we can show fellowship to those who are taking the brunt of commercialism gone mad. In time past the independent merchants of Santa Rosa have generously shared the burdens of our community life. The chain stores have shifted their employees so rapidly that there simply was not time for them to develop much community interest. The chain stores induced conditions which put such terrific pressure on our merchants that radical readjustments were necessary. At one time, certain chain stores here played fast and loose with hours and wages. If a clerk's heart failed or his family life faltered—what was that to the balance sheet? Santa Rosa sees the human aspect of problems which do not appear in the records of the high-priced executive. Hoping to adjust some of these difficulties, certain local merchants consented to the promotion of a retail clerks' union in our town. When the union was well launched with about two hundred members, the chain stores saw the light and agreed to union demands. By this time several independent merchants felt that things were going too far and they organized to check the union. When a strike became acute the lawyer for the merchants' association presented the City Council with an ordinance so severe that leaders of all unions considered it would put them out of business here.

At the request of the union officials, our pastor went with fifteen of their men to hear the first reading of the proposed ordinance before the City Council. The pastor made an emphatic protest against the proposal; a futile gesture perhaps except as proof of our fellowship with those who were bearing the brunt of social readjustment. The ordinance was not passed. The Central Labor Council proposed an arbitration committee with fifteen members from the Chamber of Commerce and fifteen representatives of organized labor. But the whole thing simmered off with mutual charges of bad faith, dogged stubbornness and suspicion. The clerks' union is no more and the brotherhood

of man is a sad joke. Once again the large business group had succeeded in mobilizing our small businessmen to take its chestnuts out of the fire. However, this does not discourage us too much, for we know that we are faulty human beings and that we are slow to learn Christ's way for us.

Church Unity In Action. Relief, job hunting, co-ops, migrants, interracialism, internationalism, social idealism, these are all one opportunity to the churches—an opportunity to enjoy fellowship. Business and politics seem to have reached a point where they are largely dominated by machinery. We cannot escape our part in that. But, thank God, free churches may still operate as homes. Several Santa Rosa Church Homes have had a happy neighborhood project together, in getting acquainted with migrant families. This was impossible for us until our federal government made a permanent camp for the migrants near here. The building of this camp was opposed by some who think that their advantage lies in keeping themselves organized and their workers unorganized. So cleverly did this group manipulate public expression that the impression was made that the whole community was against this camp. But when the churches began passing clothing to their migrant friends, they made a discovery. They found that a great many people were friendly to giving the migrant people as much opportunity as possible. Every week during the past summer, some of our church people have visited with the folks at the Windsor Camp.

One evening, at a meeting in this camp, we discovered that a majority of the families present had clung to their Bibles although almost every other possession had been left back in the dust bowl. At the end of the summer these people gave a goat barbecue in honor of some Santa Rosa ministers and their families and helpers. At Christmas time our church people were again invited out to share festivities. A migrant boy sang solos in two of our churches at Christmas time.

After this experience in Santa Rosa, one wonders how many

community concerns have been decided by influential commercial groups with no expression of opinion from the grange, labor unions, churches, co-ops or the year-round political organizations. Even the same persons, united to apply their religious and political ideals, might express themselves differently than when they gather together to pump up pressure for some industrial enterprise. When we have tried hard enough, even our little church forum has precipitated a more representative public opinion from sleepy non-profit groups than that of any mammon-managed minorities. One such forum considered the Ludlow Amendment and similar bills in Congress. Within a week the circle of interest and action included the labor council, young people, grange, co-op, as well as others in the community.

Our various local churches have had fellowship in regular visits to our County Hospital. There seem to be great possibilities for developing more effective community consciousness in planning for a county hospital large enough to care, at cost, for those of us who are fighting to keep off relief, yet cannot possibly pay for private hospital service.

Our church folks have had fellowship in obtaining signatures to several temperance initiative petitions, in union meetings, vacation schools and days of prayer together. Thus the blessed unity of the churches has opened glorious vistas which do not in any way invade the private preferences essential to the deeper devotional development of some of us. Our local Congregational Church had the honor of furnishing meeting quarters for two weeks for a team of young people sent into our city in the interest of world peace. These intelligent, enthusiastic, well-poised representatives were a credit to the Society of Friends. We had every intention of maintaining a local peace council when they left but we did not work it out.

Our churches and all Sonoma County have been blessed during the last two years through the "School of Social Studies," an adult education project under the leadership of Alexander

Meiklejohn and a corps of remarkably capable teachers. They have helped us to understand Plato, Veblen, Mordecai Ezekiel, George Russell and others. We have also made good use of Myer Cohen's book, "Selected Supreme Court Decisions"; "Middletown in Transition"; Congressional "Hearings" before the Temporary Economic Committee; Simons' "A Positive Program for Laissez Faire"; Friedrich A. Von Hayek's "Freedom and the Economic System"; the magazine, "Plan Age"; etc. The point is that our country has passed the stage where amateur citizenship can meet the crisis. Dr. Meiklejohn's classes have demonstrated a superior type of basic social training which might be adapted to universal citizenship training.

We Discard Rubber-Stamp Dogmas. Of course, we have a long way to go if we pin our faith to education instead of domination. Meanwhile, church policies differ. Some of our churches still imitate imperialistic attitudes and methods. Some churches are gratified to pay compromises for luxuries and temporary success. The richest church in America is said to have the smallest per capita benevolence giving. The Mormons have the reputation of never allowing a member to be out of a job. The Seventh Day Adventists and Christian Missionary Alliance practice tithing as a minimum standard of giving. Most Santa Rosa churches share the Pentecostal emphasis. The Pentecostals, Nazarenes, Christian Scientists and others, in a confusing world, cling tenaciously to the central, supreme and ultimate truth that saving love is here.

Our Congregational Church views with loving appreciation the way in which these different groups fit their various offerings into the needs of society and the hungers of men's minds. Our function seems to be different than any of these. Our church includes a type of people who do not know their own minds as yet. But they crave fellowship without rubber-stamp dogmas. We also include a vigorous group who, at serious risk, emphasize aggressive education in Christian social science. They have faith that our public schools will some day unify

education with a philosophy such as the Hebrew prophets brought to the first public school system. Some of us enjoy hearing much and doing little. We even include some of the orthodox. Some of us belong to all of these groups, just a little.

In the interest of world peace our Congregational people have signed numerous petitions to Congressmen. But we have an idea that the root of the matter is much deeper than petitions. Nearly every day, loads of scrap iron go down our streets toward their destination in the bodies of innocent Chinese. The much berated longshoremen of San Francisco, Seattle, and Los Angeles took a stand against this but respectable commercialism was too much for them. The clash between commercialism and the community interest is like the grinding of huge mill stones. War goes deeper than mere military matters. As always, this machine is so merciless that it crucifies our finest spirits. As we become conscious of this, there is inward wrestling. How can we maintain our faith in the vision of the prophets? How can we maintain our strength and health and social action amid the morbidness, disease, resentment, injustice, cowardice, and failure of our times?

We Are Not Always Popular. The church at Santa Rosa has maintained its unpopular witness for fifty years. The W.C.T.U. has met weekly in our church social rooms. Our younger generation is inclined to emphasize other ways of approaching the alcohol problem. But any kind of opposition to the alcohol business—well it's just not popular yet. Dr. A. J. Rosanoff, State Director of Public Institutions, is one of the most reliable scientists in the United States. He says, "*Something must be done to cut down one of the principal causes of mental disorders—alcohol.*" Alcohol addicts admitted to California State Hospital increased almost 100 per cent between 1935 and 1938.* That is why Dr. Rosanoff advocates local option legislation. In such terms, popularity is less attractive than God's will, to some people.

**California Liberator*, January, 1940.

There is said to have been a tar and feather incident here about five years ago. Immediately after that, the minister invited the Civil Liberties Union to send their lawyer to our Sunday evening forum, and he came. A little later, Chester Rowell of the San Francisco *Chronicle* gave a similar defense of fundamental Americanism in the same forum. Neither of these addresses was outstandingly popular. In fact, it seems to be a better investment in Santa Rosa, just from a dollar and cents viewpoint, to emphasize salvation in the next world. "Anyway, what possible connection could there be between ranch wages and worship, healing, salvation or sanctification?" (The whole disagreement had been about ranch wages and the right to organize.)

Our church has always operated on a shoe string, a privilege not all of our churches have. In a Congregational Church in a neighboring town there is a family who for three generations has exercised a helpful Christian paternalism, using capitalistic methods with a Christian conscience. Old timers witness that this family has put many a stranded chicken rancher on his feet. One key to their success has seemed to be the power to discriminate between ne'er-do-wells and persons with the capacity to make good. Is such discrimination possible with government paternalism? Scotch yankee thrift and puritan conscience have been economically useful in the past. We ask ourselves whether they are sufficient today.

We See a Ray of Light. With all our doubts and discouragement, we all agree on two things: first, that God is wonderfully using war and depression to make folks think. If these things are not over too soon, even more persons may be seeking God's plan for society.

The second point on which our local church agrees is that while we are waiting for great developments we might as well "share shirts," as John the Baptist said, in Luke 3:10:11. In order to do this, the minister's wife has headed for two or three years a small clearing house for clothing. All over our

community there are good people who, although not ready for any radical reform, are eager to share clothing, if it can be done with discrimination, privately and personally. We believe that too much system, parade, ballyhoo, prying and advertising for "sweet charity" create pauperizing, loss of self-respect and no real rehabilitation. They also give donors a false impression of having basically helped the situation. Normal everyday Christian fellowship not only makes sharing natural but leads to a sense of alliance with the underlying Common Mind. In some cases we have gone on to the more fundamental task of finding jobs and sound rehabilitation.

In times past we have all known independent men who put the spirit of Christian cooperation into their business relations. Because such opportunity is so rare today, we must devise new expressions of Christian relations in business. The interlocking and centralizing of industrial authority will bring endless crucifixions until we again recognize Supreme Being as dwelling in industrial brotherhood. This nation cannot long survive politically democratic and economically autocratic. "A house divided against itself cannot stand." But if we, by the spirit of love, cast out force then is the Kingdom of God come in our midst.

Christian Healing. What the prophets failed to give, Jesus gave us: a psychology of happy healthy action under any handicap. Through it, our older battle-scarred members are finding healing. In Santa Rosa, our living Christian prophets are demonstrating endurance on the firing line by speaking the truth in love. "Speaking the truth in love" is a growing attainment in our day and is gaining unexpected results. The great need of our time is to restore the unity of the prophets with Jesus, not only theoretically but also in action.

The psychology of Fritz Kunkel and Ernest Ligon is helping us to realize that the means for Christian healing and successful social action are the same. The word "Our" occurs three times in Christ's standard prayer. "I," not once. The sense

of this universal "We" so firmly anchors our faith in ultimate victory that fear cannot register in our mortal bodies. The same sense of the universal "We" renders us immune to the bitterness, hate and reliance on force which infects egotistical individuals and acquisitive groups. Fritz Kunkel's books drive the money changers from the temple of our minds, free now to find our Life-giving Father God. For many years our local church has included in its fellowship a number of pioneers in applying Christian psychology to personal health and social adjustment.

We know that no amount of agony or effort is able to make up for a parent's ignorant neglect of developing these possibilities in their children when they are under six years of age. Mothers and fathers have innocently believed religion to be something for children to select after attaining reason. This terrible mistake is continually sending us children almost incapable of learning God's help in health, morals and social usefulness. As one parent said, "If I had only read Dewar ten years ago." Only within the last year has an organization of parents in our church determined to faithfully use our church school for a definite, gradual build-up of the health-giving Christ mind in their children. The revised, closely-graded Pilgrim work books and quarterlies have proved very helpful in forming a creative social outlook. The Intermediate Work Books, "A Nation and Its Builders" and "Spokesmen for God," have been used to awaken powerful motivation in adolescents who were becoming suspicious of recently outgrown religious concepts. Such studies, combined with a knowledge of the power of corporations today, show us the necessity of corporate religious living together.

Through Social Consciousness to God. Our church in Santa Rosa enjoys increasing membership. Blind eyes have been opening to the power of social consciousness and we realize the absurdity and impossibility of finding salvation alone. Many of the young people of our local church have the

advantage of having to earn their own clothes and as much more as possible. Thus their practical social consciousness gets a head start and they make a quicker evaluation of the "sixty families," or of the meaning of war expenditures. And they question a system under which family income, rather than mental and social fitness, brings the advantage of a college education to themselves and their friends.

The discipline of life leads to fellowship with God. God's partnership in daily living makes happy sacraments of common tasks, if we have discovered understanding in vital private prayer. Our past Protestant prayer technique does not seem adequate today. We can never effectively go back to "canned" prayers and our young people revolt at the emotional excesses that are sometimes called religion. This is why our young people have been pioneering in trying to undergird our social outlook with adequate devotional life. Our church school is crudely "high church." This crudeness is an essential part of its reality for high finish too often indicates veneer instead of a living, growing, flowering, fruitbearing tree. Our altars must not be so expensive as to be unchangeable. Someone has said that churches should be rebuilt every ten years so that they might fit the changing needs of their people instead of conforming to the dead hands of the past. We outgrow the things that help us grow. Our young people will probably outgrow their present use of candles and Symbols and their five-million-year graph of the growth of sainthood. God grant that they may always have some way of objectively linking social action with bending knees and worshipping hearts. No church can survive without continually taking its children back to primitive views and toys.

Our education committees have used the International Journal of Religious Education and various social and psychological books. The one at present under focus is Dewar's "Training in Prayer," (Rich and Cowan, London, 1939). It is mentioned here as an example of sacramental emphasis. We

believe in such emphasis, meaning by sacrament any experience that sparks a contact with our Unseen Partner. We confess a clarifying of our sacramental aspirations through the Christmas number of *Social Action* for 1939.*

Every week our church notices are headed with the announcement of the blessed sacraments on Sunday morning. The janitor dusts. The organist previews the coming services. Teachers arrange their class rooms. The children set out the historic symbols. The minister strolls from one end of the building to the other to see that every flower is set and every chair ready for the coming of the Lord and his august company of saints, prophets, pioneers and martyrs who are to move among *us* this day. The atmosphere of harmony and hospitality must pervade our souls and the whole building. Think who are to be our guests! Or are we their guests? Dr. Kunkel says a healer is instantly incapacitated if he assumes a sense of superiority. Thus a church probably becomes useless if it cannot welcome the least on a level of equality. So delicate are the unseen sacraments with which every true Sabbath must be begun! Although we seldom have time for physical bread and wine in our sacrament, some of us do visit the Sky Chapel to realize the cup and cross as always central in our living and as the source of Renewing Power.

Our Sacraments. Twelve times, in our little leaflet explaining the use of the Chapel, we use the word "sacrament." Not once is it used in connection with formal ceremony. Always it is used as an ethical choice or a social action. Never a Sunday but the historic symbols of the church are used by young and old as a means of communion. If we seldom partake of water or wine it is because the ethical and social meaning of these symbols makes ceremonial usage so very incidental. Immemorially, religion has been cursed by symbols with lost meanings. This can never happen with the use of symbols as the language of daily life.

The symbol of the clasped hands is ordinarily known as

* "Christmas Comes Once More," by Dwight J. Bradley.



*"... a meteor shower
to the name of Jesus
above the cross."*

★ THE SKY CHAPEL

THE SUPREME DESIRE

My supreme desire is to share the fellowship of those who are making heaven on earth, and as far as possible I will show this desire by practicing private partnership with God in all things: by constantly sharing in our church's aims, meetings and activities; and by persistently experimenting, pioneering and adventuring to make the mind of Christ the ruling thought among all persons everywhere.

"shaking hands." To our young people and children, this symbol has seemed more attractive than any other. Perhaps this is because it is so difficult to "unite all men into one family throughout the whole earth" today. The sacrament of teamwork has been a very definite attainment in our church every Sunday morning. Young and old try to demonstrate order, beauty and love by the way in which we *unite* in celebrating the presence of God in the practice of the symbols. Each department of the Church School specializes in the care of one symbol. Sometime during the first hour of the school, each department files reverently into the temple room and offers a prayer and lights the candle by its symbol.

"Church" often begins with every department assembling so that their delegates, each in turn, may raise their symbol as the herald proclaims its meaning in life. Then comes the snuffing of the candles by representatives of each department, with the words: *Representative*: "We lit this candle for joy from practicing our symbol of God." *Congregational response*: "We will light it again next week IF we have been practicing our symbol of God in our daily lives. Amen. Amen." (followed by prayer) "Saviour Jesus, light my life, till sweet strong thoughts shine out through me to light Thy life in others. Amen." (followed by one verse of the song) "Fairest Lord Jesus, Ruler of all nature, O Thou of God and man the Son, Thee, will I cherish, Thee will I honor, Thou my soul's glory, joy and crown. Amen."

If, next day, weary and doubtful, some weather-worn soul meets a child who smiles out "sweet strong thoughts" to passers-by and if this smile kindles response in kind, kindles dead memories and flickering hopes back to life, kindles the Christ love and the will to act; if our children's faces kindle thoughts like these, then is relit the light of the world, the light that should always be burning in the holy of holies in the hearts of all men everywhere.

Candles and stars shall pass away but the smile of the Christ child shall never dim.

Book Suggestions

This month's social action books are two, and they are of different emphasis. The one is Rollo May's significant study of God and human nature entitled, *Springs of Creative Living*. (Abingdon-Cokesbury Press, \$2.00) "What is man? And why do men fight, and why—though they everlastingly seek love—do they find hostility boiling up to poison society and undercut happiness in their personal relations? Such questions burn in the minds of countless persons as they view themselves and their fellow men in the tragic modern situation. To understand human personality in order to shed some light on these questions is the purpose of this book." Dr. May approaches the social problem from the standpoint of psychology, and takes us far towards an understanding of the complex situation which is shown in historical perspective by

Charles Howard Hopkins in his uniquely definitive book, *The Rise of the Social Gospel in American Protestantism—1865-1915*. (Yale University Press, 327 pages plus index, \$3.00) I declare without hesitation that for anyone seriously interested in Christian social action as a civilization-shaping factor, Dr. Hopkins' book is required reading. If you wish to know the actual historical background for the forming of the Council for Social Action, you will find it here. And here you can refresh your mind with vivid personal characterizations of Rauschenbusch, Graham Taylor, Washington Gladden, Josiah Strong and a score more of American social prophets from the days when the social gospel went in spiritual covered wagons with moral pioneers across the wastes of a ruthlessly rising industrial civilization. (By ordering from the Council for Social Action you may have a copy of Dr. Hopkins' book and a year's subscription to *Social Action*, both for the price of the book alone, \$3.00.)

—DWIGHT J. BRADLEY

A Combination Offer

One year's subscription to both *Information Service* and *Social Action* for \$2.50. *Information Service* is published weekly 10 months a year at \$2.00 by the Department of Research and Education of the Federal Council of Churches. It includes reports of research studies; brief factual articles on live questions; reviews of books in social and religious fields. It combines well with *Social Action* to cover the field of social thought, experience and action.

LEST WE FORGET

by **BOYNTON MERRILL**

The following is the text of a radio broadcast, delivered January 27, 1941, from Chicago over the Columbia Broadcasting System, under the auspices of the Congregational Christian Committee for Assistance to War Victims.

In a period when the country is engaged in an important and heated debate, when men of equal experience, good will and patriotism differ sharply, even violently, as to what our nation's proper course should be in this hour of grave concern—in this period of argument and perplexity it is something of a relief to lift one's voice in behalf of an effort which is of paramount importance and about which there can be very little argument. Whole continents, huge cities, the islands of the sea have all together become a modern road to Jericho and all men of pity and all men who would not "pass by on the other side" must unite to heal the wounds and lessen the suffering of those who are the victims of this most ruthless and far-flung of wars.

What the morrow holds no man can say. But it is perfectly clear that today holds much need and that tomorrow will hold more stark human misery than words can weigh or the mind measure. It also seems to some of us perfectly clear that one of the first and most imperative duties of the American people (as yet really untouched by the sweeping flames of these sad fierce days) is to move down this wide and long modern Jericho road as the Good Samaritan of an immortal story moved down his road.

Scores of committees, led by responsible and able citizens, have undertaken to implement the will and to carry out the clear mandate of the American people.

It has been my privilege, as Chairman of the Congregational Christian Committee for Assistance to War Victims, to see thousands upon thousands of dollars come flooding from our great cities and small towns, from churches and from children, from rich and poor, from old and young. This experience of seeing thousands of people moved to sacrificial action for the relief of war victims has made me think of Uncle Sam in a role which seems to me worth trying to portray.

We have seen pictures of Uncle Sam rolling up his sleeves to expose his bulging biceps to those who would dare to tangle with him. We have seen him portrayed as astride two great continents in the role of protector of hard won liberties and as a guardian of that future peace and freedom of which we all dream. But I have come, in these recent months, to think of my Uncle Sam in a rather different role, too.

I see him with his sleeves rolled up; I see him on his knees in the dust. His face is not belligerent—it is sternly benign. There is blood on his hands, but it is the blood of no victim of his might or anger, I see him with bandages by his side, with food in his pack, with clean water and medicines near-by and a grim kindness in his eyes.

There have been those who may have referred to your Uncle Sam and mine as Uncle Shylock. Justified or not, the simple fact stands that he is engaged again in works of unselfish mercy on a huge scale and this is happening because the heart of the American people is honestly kind and generous and has been deeply stirred.

Little children are being brought into the shelter of his long arms and in ten thousand hearts there is this night gratitude because from the American people there have come life-saving gifts of milk, insulin, clothing and, perhaps best of all, devoted and unselfish men and women working tirelessly to prove to suffering people that we have not forgotten them in their hour of distress.

But not only is he on his knees seeking to wash and carry and comfort—he's looking back from the spot where this is going on to us who alone can keep him there: a great, gruff, tender ministering angel. He must have the money wherewith to purchase these instruments of mercy and do this work which only an idiot would say signified nothing. It signifies, my friends, so very much.

With only one appeal and with very little effort our Congregational Christian Churches alone, representing about one million Americans, have, in the last few weeks, given nearly \$50,000. It has gone to devastated and ruined churches in England. (Our children, in about ten days, gave \$10,000 for English children as a Christmas gift.) It has gone to help the American Friends Service Committee in their magnificent work, primarily for little children and young mothers in unoccupied France. It has gone to give courage and to keep the fire of faith and life alight

in the trampled churches of Central Europe. It has gone to that area where for nearly four years there has been fearful suffering—China. It has gone to help steady and feed missionaries who, because their European sponsors are helpless and crushed, have been left without subsistence. It has been spent in this country to aid in the resettlement of religious and political refugees who have landed here as did their ancestors, for the sake of conscience and freedom, but have found not a stern and rock-bound coast but friends and help and hope and a new life in a strange land.

The churches of America are in close touch with and can influence swiftly upwards of seventy-five million Americans. They have a long tradition of being sensitive to human suffering. They have for many centuries been accustomed to crossing seas and national and racial boundaries to carry help and healing wherever it has been needed. They have innumerable contacts and hundreds of tested workers already on the ground and able to administer our gifts. It seems to some of us that perhaps the great religious organizations have been kept strong and have been flung around the world for just this hour. At least they wait, my own, and your own and others, to make tangible the tenderness we all feel and to do the things which, in the name of God and of humanity, must be done.

I appeal tonight to leaders and members of Congregational Christian Churches the country over to give to these causes. Especially do I appeal to you to give generously, sacrificially and continuously throughout the Lenten season. Until the fearful headlines stop appearing in the papers the need will continue and it will be greater before it is less. Your gifts should be sent to Elbert A. Harvey, Treasurer, The Congregational Christian Committee for War Victims, 289 Fourth Avenue, New York City. They will be promptly acknowledged and will be sent straight to tested and proven agencies engaged in actual relief work. Do unto others as you would hope that others (were you or your children in their place) would do unto you.

Do your part to prove to the world that America has a heart, a heart full of understanding and of love. Fling around your Uncle Sam and mine the robe of the Good Samaritan. He will wear it well!

F. Laubach

Gandhi

J. Adams

J. S. Bach
F. Nightingale
L. Pasteur
Curie

A. Lincoln

2000

1900

1800

1700

1600

2100

John Wyclif

1500

1400

1300

1200

1100

1000

900

800

700

600

500

400

300

200

100

Paul

Peter &

CHRIST THE VINE

Amos

1000

900

800

700

600

Abraham

1500

1400

1300

1200

Moses

5000

3500

3000

6000

